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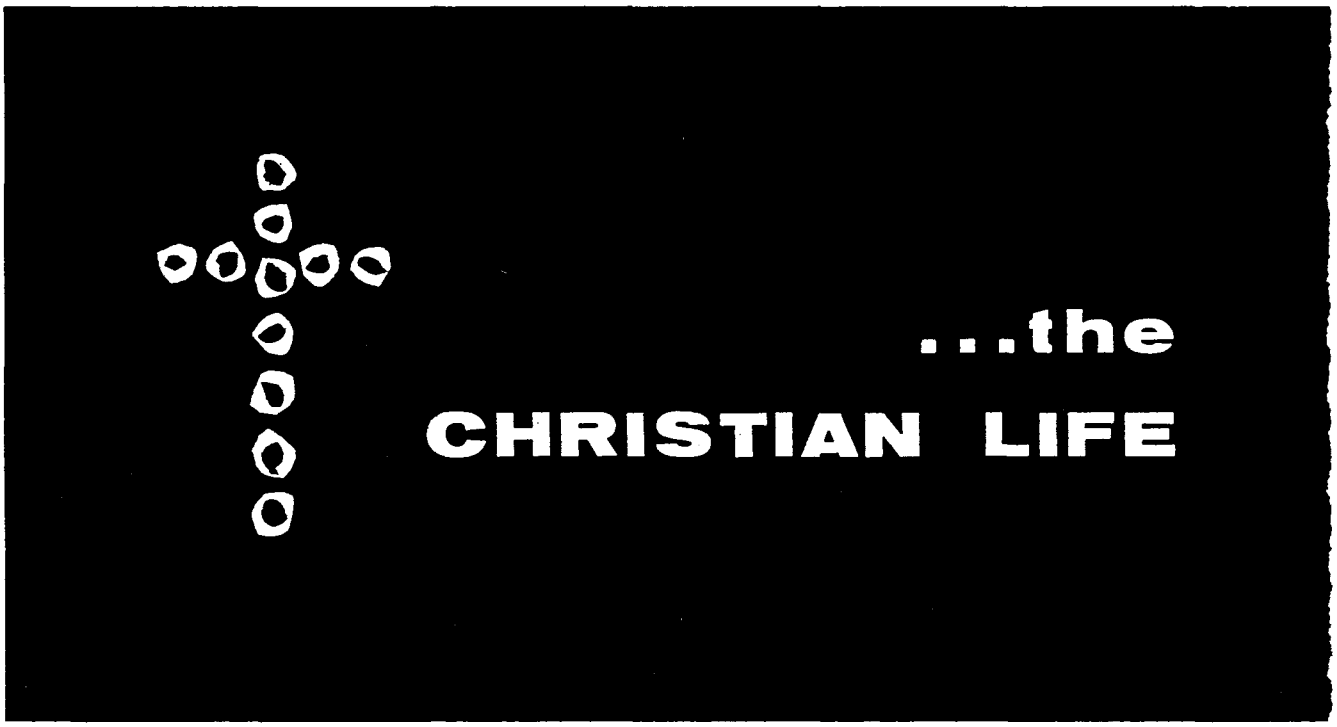

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

Saving the Revolution

THE APPOINTMENT of Sterling J. Cottrell, a veteran foreign service officer, to head a special Cuban "task force" under the Department of Latin American Affairs suggests the need for a general review of United States and Administration policy toward Castro's Cuba in this crucial period following the Soviet military pull-back. In particular, it will be necessary to raise the questions of what our goals in Cuba are and of how we mean to achieve them.

At least since President Kennedy's Palm Beach news conference, it can no longer be maintained that a "policy vacuum" with regard to Cuba exists. President Kennedy's remarks on that occasion may raise more questions than they answer, but they did outline the limits within which an effective policy may operate. At the outset, one is obliged to admit that little more could be justly demanded at this time, in view of the complexities of the Castro situation.

The chief negative aspect of the President's remarks is that the United States will not undertake any military offensive or "invasion by any force" unless there should be an aggressive act by Castro. Such an invasion, even conceived as a "just war of liberation," would, of course, be extremely ill-advised and might have disastrous consequences, if not for the world, at least for hopes of a democratic revolution in the rest of Latin America.

Besides, as long as there is the hope of an internal revolution in Cuba, there is no need of incurring the risks of an invasion. And in Castro's Cuba there is still such a hope. There is at least a strong undercurrent of popular disaffection with the Castro regime, which breaks out into the open in an occasional village or town. Moreover, all is certainly not well between Castro and the Soviet Union, a fact best indicated by his loud protestations to the contrary.

Both popular and Soviet dissatisfaction are especially pointed up by the worsening food shortage in Cuba. As one United States official put it, "nothing has been more disappointing than Cuba's so-called agrarian reform. It not only has disrupted production but has failed to fulfill government promises and to meet the needs and expectations of rural people."

In view of this shortage there are reports that the United Nations Food and Agricultural Organization is going to authorize substantial agricultural aid for Cuba. Paradoxically, however, it does not seem that the United States should withdraw from such a program, both for the sake of the Cuban people and, indeed, because without food to eat, they will not have the strength to fight in an eventual revolution.

THE POSITIVE, and more important side to our policy, as the President outlined it is, in effect, to help complete the revolution which Castro has betrayed. That, at least, is what is implied by our commitment, on the one hand, "to work for an ultimate change in the Cuban regime," and our avowal, on the other hand, "that the U.S. has no plans to impose a regime on Cuba or to return the island to the pre-Castro status quo."

Our goal in Cuba is, then, nothing less than to save the revolution begun by Fidel Castro. Yet it is a revolution which, paradoxically, cannot be saved unless it is exported and supported throughout the rest of Latin America.

That is precisely what Castro intends to do: In his first speech of 1963, the Cuban dictator proclaimed: "We have the great historic task of carrying forward this revolution, of serving as an example for the revolution of Latin America and within the socialist camp. . . ." We have no choice other than to outrun Castro in this race. The revolution must be "carried forward," one way or another. But it did not begin in "the socialist camp," and it need not end there. That is largely up to us.

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To help us in the running we must make a renewed effort to bring the program and the benefits of the Alliance for Progress to the people in the slums and the countryside of Latin America. Heretofore, the Alliance has been little more than a mountain of paper in a bureaucratic landscape. We must, beyond that, actively assure the authentic revolutionary elements of the Latin American countries of our whole-hearted support. We need, finally, to disassociate ourselves from the vested interests of the privileged few in those countries. As many astute critics have pointed out, we must assure the Latin Americans that democracy is not equated with free enterprise. For in truth the revolution will be truly democratic or it will not be at all.

Rapid Transit

TRANSPORT presents an ever-increasing problem for most of America's larger cities. The number of people who drive to their jobs continues to increase. Aggravated highway congestion and overcrowding of deteriorating downtown areas result. Moreover, there are unmistakable limits to expanding metropolitan radial freeways. Foremost is the matter of land. In areas where space is already at a premium eight hundred to a thousand people have to be displaced for every mile of new super-highway.

However, the revival of commuter rail service looks none too promising. Although the number of trains has been severely cut and little done to replace or refurbish shabby cars and equipment, railroad losses from commuter service get worse and worse. Meanwhile new autos continue to sell at an accelerated pace. Railroads face a continual shrinking of demand for commuter and other services.

The Boston and Maine has just concluded a year-long experiment to see what could be done to revive its commuter traffic. By offering twice as many trains at an average of thirty per cent less fare it succeeded in attracting fifteen per cent more passengers in 1962. This does not mean reducing its losses on commuter service. It merely shows that convenience and economy can still increase passenger demand.

Next step is to decide how this is to be paid for. That is one reason President Kennedy has been advocating a half-billion, three-year program of federal aid to metropolitan mass transportation systems. It is one of the prime considerations in current analyses of their own transit problems by twelve of our sixteen largest cities from coast to coast. Moreover, three counties in the San Francisco Bay area recently embarked on the first new American rapid transit system in fifty years.

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EDWARD S. SKILLIN, *Editor*
JAMES O'GARA, *Managing Editor*
DANIEL CALLAHAN, *Associate Editor*
WALTER ARNOLD, JR., *Assistant Editor*

RICHARD GILMAN, *Drama Critic*
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GUNNAR D. KUMLIEN, *Rome*
MICHAEL P. FOGARTY, *Great Britain*

JOHN BRUBAKER, *Advertising Manager*

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The tide may therefore turn out of necessity itself. It will mean overcoming such obstacles as personal preferences and resistance to further taxes and bond issues. But the achievement of well-coordinated metropolitan transit in our major cities could mean not only renewal in the cities themselves but new opportunities for railway workers whose livelihood is in jeopardy from mechanization, mergers and curtailed train service.

Mr. Macmillan's Troubles

FOR PRIME Minister Harold Macmillan, life cannot be easy these days. Whatever long-run value the Nassau agreements reached with President Kennedy may have for Britain's future defense posture, they were all but disastrous for Mr. Macmillan's political stature. However unjustly, he was accused of knuckling under to Mr. Kennedy's decision to scrap the Skybolt project, thus confirming in the eyes of many Britain's unequal role in the Anglo-American alliance. Already there is talk that the days of his government may be numbered.

Unfortunately, Mr. Macmillan's political troubles come at a particularly bad time. For in recent weeks the pressure has been steadily building up for a final decision on Britain's entry into the Common Market. This pressure has come both from the English and the Continental sides of the Channel. On the English side, British industrialists are delaying capital investments pending a decision; and one result of the economic uncertainty has been a rise in the unemployment rate, now at a twenty-two year high.

On the Continental side, the uncertainty over British Common Market membership has delayed a number of important projects. It has led to a stabling of various moves which would bring the Common Market nations closer to political integration; it has delayed the reaching of world commodity marketing agreements which some nations want to help regulate agricultural trade with non-bloc members; and it has created a major stumbling block in the way of efforts to create a multilateral European defense force. As much as many of the Common Market countries want Britain as a partner, they also, reportedly, now believe that even British failure to join them would be preferable to long-extended negotiations.

Thus, one way or another, Britain has very little time to act. For Mr. Macmillan, however, many obstacles stand in the way of quick action. From the first, he has had to cope with a strong body of British resistance to Common Market membership. Not only does the Labor Party oppose such membership, but he has also had a difficult time rallying full Conservative Party support. As for its popular appeal, a December Gallup Poll showed 29 per cent in favor of membership, 37 per cent against, and 34 per cent undecided. Mr. Macmillan could hardly be encouraged by these figures. Worst of all, finally, the British-Common Market negotiators have yet to agree on an agricultural policy acceptable to Great Britain.

What the outcome of Mr. Macmillan's problems will be is anyone's guess. Quite apart from his political fortunes, it would, we think, be very unfortunate if his efforts to gain British entry into the Common Market failed. Those efforts have seemed to us essential for Great Britain's future strength and prosperity; a failure now could have serious ramifications both for European unity and the Anglo-American alliance.

On Peace and War

EVER SINCE the detonation of the first atomic bomb in 1945, the morality of nuclear weapons and the methods of modern warfare have posed agonizing problems for Christians. Given the crucial importance of these problems, one might have expected as a matter of course that they would be considered by the Second Vatican Council. Unaccountably, however, no plans were made to discuss them; indeed, many bishops apparently oppose such a discussion on the grounds that it would not be germane to the purposes for which the Council was called.

Some bishops, fortunately, think otherwise. Led by Archbishop Roberts of England, a small number of bishops have drawn up and circulated a proposed eleven-point schema on "Peace and War." Yet, so far, there have been few signs that their efforts to have the schema officially considered have met with any great success. To date, only Cardinal Feltin of Paris has spoken in favor of the schema.

From our viewpoint, the subject of "peace and war" seems exceedingly pertinent to the concerns of the Council. If the Church is to give effective witness in the world, then it seems absolutely vital that it attempt to clarify its position on the morality of modern warfare. No problem so concerns the good of all men as that of world peace. Without properly informed and sensitive consciences it is difficult to imagine how Christians can make any effective contribution to a just peace. A conciliar statement on the moral obligations of Catholics would obviously not solve all problems; but it would be a help. We hope the bishops will take the proposed schema seriously; it deserves support.

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Blackout in New York

ONE THING about the New York newspaper strike: it has forced me to learn more about Philadelphia through the *Inquirer* and the *Bulletin* than I ever knew before. But that's about the only good thing I can say for the strike.

No out-of-town paper is an adequate substitute for your own. Reading a strange paper, as *Life* pointed out in a special news edition put out for New York readers only, one finds everything slightly askew. The city's mayor has an unknown name, fires and accidents take place on unknown streets, well-known people die whom you never heard of. The sports columnists even root for the wrong teams.

The strike here began on December 8 and is by now easily the longest strike in the city's newspaper history. The printers struck four dailies; five others shut down immediately by virtue of a standing agreement that a strike against one would be considered a strike against all. The result has been a news blackout relieved only a little by the appearance of a fantastic assortment of out-of-town papers and hastily expanded neighborhood news sheets.

From the first radio and TV tried hard to fill the news gap, with special news programs and expanded regular broadcasts. But these really can't take the place of a paper. I have been pursuing news ever since the strike started, and I still go around with the uneasy feeling that important things are happening that I don't know about. And not just important things, as far as that goes —we miss innumerable little things too. Life here has lost its context. Few know what plays opened, did well or badly, closed or promised to run forever. Authors don't have their books reviewed, and the rest of us don't know what's being published. Famous people die; we hear of it days later by word of mouth. It even takes a major effort to find out what's playing at which movie house.

The human and financial sides of the strike are harrowing too. The strike threw twenty thousand people out of work overnight. It hit in the pre-Christmas season, the time of year when publishers count on the Christmas advertising bonanza. During the first fortnight alone, it cost six million in wages and fourteen million in ad revenue. Small newsstands closed up, job-seekers and employers couldn't find each other without want-ads, department store sales suffered by an as yet unestimated amount.

The striking printers, members of one of the nation's most democratic unions, draw $141 a week for day-shift work. They are asking a wage increase of $18.45 a week over a two-year period, plus fringe benefits that would raise the cost of the package to $38 a week. The publishers say this is way out of line and have offered a package increase of $9.20 over two years. There the matter rests—and rests is the right word, for up to now, at any rate, there has been precious little bargaining between the parties.

The publishers' position is firm. If the printers' proposed pattern were applied to other union contracts—as it would almost have to be—they say the cost would be a staggering forty million a year. Of the nine newspapers involved, five were said to be either losing money or barely breaking even when the strike began. None makes much money; even the indispensable *Times* would not make money if it did not have paper mills and other subsidiary ventures.

Worst of all, from this point of view, is the probable demise of at least two papers whose financial position is thought to be too shaky to stand a long strike. If they go under, this will mean the loss of almost three thousand jobs—five hundred of them printers.

What about the strikers? *Newsweek's* Henry Hazlit estimated that even if they win it would take them twenty-five weeks to make up for every one week lost on strike. This is the kind of argument that has always been used against any strike, of course, and much of the time it is invalid. Historically, organized labor has managed to get its wages up only with the threat of the strike in the background; if threat did not sometimes become actuality, there would be far fewer gains made without a strike.

In this case, though, the traditional anti-strike argument seems to me to have some weight. The printers used to set the pattern for all settlements in the newspaper industry. During the last decade the Newspaper Guild began to play the pace-setting role, and this November the Guild settled with the publishers for an $8.50 a week package. Now the printers are determined to regain their bellwether role—hence the refusal to follow the Guild pattern this time around.

Maybe the N.Y. printers know what they are about, but I find it hard to see their point. The publishing business is already facing a technological revolution which the printers are trying to slow down by various desperate expedients. Here I have more sympathy than the general public does with the lengths printers sometimes go to in an effort to slow down change. But in this case it is hard to see a strategy that will make automation even more attractive by boosting labor costs and may well put two thousand people out of work, including printers.

Anyway, that's the way life is with us in New York these days. As for me, I can hardly wait to see what happened in Philadelphia today. JAMES O'GARA

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Some four hundred thousand Catholic students have no contact with the Church

Catholics in College

MICHAEL NOVAK

IF AIMED only at Catholic colleges, the question "Where are the Catholic intellectuals?" is missing a large part of the target. For there are at present some 500,000 Catholic students on secular campuses, and some 300,000 on Catholic campuses. This proportion seems to mean that in the near future five-eighths of the most highly placed Catholics in American cultural life will be graduates of secular colleges. The question we have not been asking, then, is: where are the Catholic intellectuals from secular campuses? What happens to the promising young Catholics who go to secular colleges and graduate schools? And how is the American Church helping them?

It is almost impossible to account for the incredibly meager aid which the American Church is giving her half-million sons and daughters on secular campuses. It is almost as if they simply weren't there. The Catholic Almanac for 1962, for example, devotes a number of pages to a complete statistical study, state by state, of the entire Catholic school system. It has not a single word about the half-million Catholics at secular colleges, not to mention the more than 3.3 million (1959) in public elementary or high schools. The Almanac does have a short note, not under "Education" but under "Youth," on the Newman clubs: it notes that the 546 nationally affiliated clubs have 50,000 members. (It notes also that there are another 325 unaffiliated clubs, membership not given.)

In his recent paperback, *Catholics on Campus,* William J. Whalen affirms that one out of five Catholics on campus joins the Catholic clubs. Thus four out of five, some 400,000 Catholic students—*one-third more again than those in all Catholic colleges together*—have no contact with the Church on campus. Furthermore, for these half-million students, Whalen counts only 140 full-time chaplains in the Newman clubs. Some of these full-time chaplains divide their time between four or five campuses. Again, comparing the Almanac's 371 Catholic clubs to the Merriam-Webster list of colleges in the United States, it is plain that there are many hundreds of secular campuses not known to have a Catholic club or chaplain at all.

The percentage of Catholic students on secular campuses varies from two per cent to sixty-seven, and averages fifteen. The percentage of Catholic faculty members lags very far behind, very often at two per cent or less. This means that in some departments, and sometimes in entire schools, a Catholic of intellectual standing is unknown. The Newman club chaplain, if there is one, often lacks university experience in his own past. The campus tradition, therefore, is hardly touched by a Catholic intellectual tradition. Moreover, even in his pastoral role—and since the source of Catholic life is the liturgy, this emphasis seems fitting—the chaplain is overwhelmed by the numbers he faces, and so again the campus is hardly touched.

When the lone chaplain on a huge secular campus, whose Catholics number more than those in the neighboring Catholic college, thinks of the countless students who never come to him, he must look with longing at the band of priests on the Catholic campus. New York University, with ten thousand Catholics, is "the largest Catholic campus in the world." What could its chaplain do with the eighty-nine priests and brothers who care for six thousand students at Notre Dame, or the seventy Jesuits allotted to the twelve hundred boys at Holy Cross?

IT IS obvious that educated Catholics will not only be the influential Catholics of the future, but also the ones most likely to communicate their advantages to others. Hence, it is difficult to see why the American Church does not give at least as much attention to her students, wherever they are, as to her parishes. It is difficult to see why she does not invest far *more* care in them. It is also difficult to see why priests are not assigned in a more fruitful balance between Catholic and secular campuses. Even a small shift in the present proportion might be healthy for both groups. (More administrative tasks could, for example, be opened to laymen in Catholic colleges, and more pastoral work could fall to the lot of priests.)

As it is, most Catholics on a secular campus have

MICHAEL NOVAK, a regular contributor, is a member of the faculty at Harvard University. He is author of the recently published novel, *The Tiber Was Silver.*

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no contact with the Church. What help do they receive when they attend the nearest parish? It is sad to report that they are often harmed. Let us take a fictitious and extreme example, but one that might be found occasionally in any region of the country. A local pastor is quite unsympathetic to the world outside Catholicism. He has not experienced a secular education, has not read many of its books, and in the seminary did not take a number of the standard secular courses: sociology, psychology, anthropology, perhaps not even economics or political science. His own studies were in the Latin and not in the American manner. His spirituality derives from eighteenth- and nineteenth-century spiritual and moral books, written by specifiable schools of European spiritual thought. In his parish, he does not have the dialogue Mass, nor in any noticeable way encourage the layman's use of intelligence and initiative in the Church. Furthermore, he believes it is simply wrong for a Catholic to be on a secular campus. Any Catholic there, he believes and perhaps even announces publicly, has and deserves to have problems—which he can solve on his own.

Now the students and faculty members who learn of these attitudes through his sermons can hardly help thinking of the worst accusations in their textbooks: the Church is incurably medieval, Latin, anti-intellectual, un-modern; and her priests are un-read, heedless, and immovable. Compared to the understanding, generosity of mind, and creative searching which they find in their non-believing professors, this pastor comes off a very poor second, and not very much like Christ. The example is of course extreme, but only to make a point. The ordinary parish priest near a secular campus is undergoing a scrutiny of which he may not even be conscious, from which probably only a giant in the ways of the Lord would come off well. Still, if the younger, less stable Catholic begins to disidentify with the Church and things Catholic, and if the Catholic faculty member manifests a polite, distant frustration, the secular campus may be even less to blame than the Catholic parish.

It is true that the general picture is slowly beginning to improve. More priests seem to enter Newman work every year. One or two religious communities, like the Paulists, are entering the field more strongly. The founding of the Pittsburgh Oratory by Bishop Wright is a most hopeful event. Several former Newman chaplains are now bishops, and can no doubt be counted upon to make the needs of the campus known. But these developments are in the range of numbers still so small —three or four men here, a half-dozen there—that they are bare tokens before the magnitude of the task. And that task is becoming greater every year.

BY 1970, nearly a million Catholics will be on secular campuses. Financially, private schools will be falling farther behind those schools which receive tax aid. Again, Catholic schools cannot keep pace in providing personnel, even if they had the money: in the decade 1948-58 Cornell University alone gave more doctoral degrees than all the Catholic graduate schools put together. (Nationally, of 83,439 doctorates granted, 2,354 were granted by Catholic schools.) Still again, the U.S. Office of Education estimates that the cost of a college education at a private school away from home will climb from $2,500 in 1960 to $4,600 in 1970. A Catholic family with two children in college at the same time will need almost $37,000 to send both to a private school for four years. These, then, are the practical pressures influencing Catholics toward the secular campuses. Yet there is reason to believe that these pressures can have a good effect, both upon Catholicism and upon America. For, as Cardinal Gibbons and Archbishop Ireland saw even in the last century, it is well for Catholics to assimilate thoroughly the culture in which they live, and for the secular environment to feel the yeast of the Gospels. It is thus that the Church was changed by, and changed, other cultures in her history.

The present inadequate care for the half-million Catholics on secular campuses is dangerous, then, not because these Catholics might lose their faith, but because they might have no light from the Gospels to bring to the secular environment. As *America* made clear in a report in 1961, and as those with experience testify, Catholics are in no greater danger of losing their faith on a secular campus than downtown in an office or elsewhere in our secular world. The Achilles heel of American Catholicism is its fear and defensiveness; in its fear it has often not even taught the full, expansive tradition of Catholicism. Many graduates of twelve years of Catholic schooling have not ever read the Gospels through. It appears that most Catholics graduating from high school, Catholic or public, have very little insight into their faith, and have read very few creative, critical, challenging books concerning their faith. The danger is that they are not hiding very much light under their bushel, even should they lift it a little.

Yet it is the Catholic tradition, not the secularist tradition, which best explains man's moral dilemmas, and the presence of evil in the world, and the dignity of

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man. The movement of the nineteenth century seemed to support the secularist dream; time is not so gentle with it in our century. Indeed, the secular thinker often warns himself against a "failure of nerve," as if he and not the religious man were in danger of losing his faith. "Writers who were skeptical and uncompromising intellectuals only twenty years ago," writes Ben Ray Redman in his introduction to the Viking *Voltaire*, "are now taking refuge in old religions of the West and even older Eastern mysteries." It is true that Mr. Redman construes reason so narrowly that for him religion is a flight from reason. But the point is that it is not the believer but the unbeliever who is in danger if a living, intellectual faith comes to the campus.

As Christopher Dawson has pointed out, for the secularist who has been taught to believe that Catholicism and intellectual honesty are contradictory, encounter with a Catholic devoted to the life of intelligence requires an important and eventually far-reaching revision. The tragedy of the moment, however, is that the tradition of American Catholicism is largely anti-intellectual; beyond that, it is that few of the Catholic intellectuals already on the campuses are able to achieve much effectual "mediation."

Thus if we turn from what the American Church is doing for Catholics on secular campuses, to what Catholics there are doing for her, we face another disappointment. There are a number of outstanding Catholics on faculties all around the country. There is sometimes evidence of a new spirit in the air: as among those Catholic graduate students who by design seek employment on some campus where the percentage of Catholic instructors is particularly low, or nil. But for the most part the real dimensions of Catholic witness on a secular campus have not been appreciated. No doubt the first task is simply to get Catholics *on* the campuses and among the faculty. No doubt the personal presence of a Catholic in the department or on the staff is an aid to understanding, and sometimes a stimulation to curiosity. (Wonderfully humorous questions are sometimes asked; the whole jumble of Inquisition, Franco, fish on Fridays, grace, and the Irish couldn't help being incongruous.) No doubt, too, the first task of the Catholic student is to attain excellence in his field. But all of this is only the shell, perhaps only a soft-sell of the image of the Church. The deeper task is intellectually to re-unite the divergent cultures—the Catholic and the secular—and this task requires some effort even to define.

THE IDEALS of the secular intellectual community are not as Catholics sometimes stereotype them. Nearly everybody is by now clear that the secular thinker is not militantly atheistic; neither is he positively anti-supernatural. He is not even cold or indifferent to religion, let alone to morality. Rather, he is caught up in his own moral enthusiasm. He is very interested in the the present world, in making it a better place in which to live, in finding out what works best in it, in trying to make as many people as possible happy within it. Compared to the repressive, self-righteous ideals of some believers, the ideals of the secular thinker are often enlarging and inspiring. The uncritical Christian may, in fact, confound this admirable spirit with a kind of charity, this dedication to truth as a kind of natural faith. One cannot help being attracted by it, and sincerely emulating it.

Yet this secular idealism misses some of the reality of human existence: it misses sin and human moral frailty; it misses man's ontological loneliness, and dependence; it does not include in its view the vast darkness all around man. Rather, it works busily and steadily in a tiny circle of clear scientific light, or in a vaguer circle of the insights of art. The darkness closes in and snuffs one member after another from the circle of the living; one age's scientific truth is another's naiveté. A naturalist may think we can know nothing about the dark, and that faith is unreasonable, and that the historic faiths are irrevocably discredited. He does not really live in the dark. He may resolve not to let it preoccupy him, or, if he is promethean, may shake his fist at it occasionally; but for the most part he keeps busy at his work, and his human loves, and his patronage of art and culture. His may be the contemporary form of what Pascal called man's everlasting *divertissement*: man averts his eyes from too much reality.

Nevertheless, there is a temptation for the Catholic to accept the secular thinker's belief: that there is a real, concrete natural order to study. In the Christian belief this is not so. The distinction between "natural" and "supernatural" may be made in the abstract; in the concrete, there is only this present economy in which we live. The world in which we live is a fallen world, and a redeemed world; it was not ever a merely natural world. Facts in it keep breaking through any naturalistic interpretation; that is what makes the Christian view reasonable. The implication of the Christian view is that the secular view is an abstraction, which overlooks salient facts about man, particularly about man's inner life. The Catholic's objection to the secular thinker is not that he is too natural; it is that he has looked for, and served, an abstraction which does not exist.

The difficulty is that in his haste to acquire excellence in his field, the Catholic will accept without detecting it a discipline established around the abstraction of the purely natural man. He will keep up the practice of his faith, his moral observance, even, perhaps, his theological reading. Even to the acute observer, it will not seem that he is "secularized"; indeed, in his personal inner life he may have attained an enviable quiet and union with God. But there will still be a radical disunity in his intellectual view, unless he has adverted

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to, and resolved, the difference between the naturalist's image of man and his own. The resolution of this difference will make him a different kind of scholar than the secular thinker, and will mark his distinct and revolutionary contribution to his discipline. It will lead his attention to different problems, marshal to his support different insights, set him to working out new techniques. He has more to say about man than the secular thinker, and if he is faithful to his own intellectual vision, he will work out the intellectual ways of expressing it.

Another way of making this point, more concretely, is to attend to the difference between the Catholic and the secular culture which Christopher Dawson, T. S. Eliot, and Jacques Maritain have pointed out for our generation. There is a larger gap between these two cultures, and a more significant one, than between the two poles of the secular culture which C. P. Snow has pointed out. The narrow construction put on *raison*—which Blaise Pascal was to wrestle with, as must all of us since Descartes—leads inevitably to the split Sir Charles remarks. But that same narrow construction, fixed at the Renaissance, took its anti-religious turn in the Enlightenment, as it takes its anti-humanist turn today. It began by favoring Galileo's "primary qualities," the "objective," the countable, the precise. It has left out the person. Even the great secular political achievements which have favored the human person have been subverted both by a utilitarian ethic and by a utilitarian, technical social order. The secular ideal, perhaps in spite of itself, makes man a technician, busy upon the walls of the City of Man.

THE PROFOUND conflict between a Catholic culture and a secular culture is that between the man who wishes to be a citizen both of the City of God and the City of Man, and the man whose horizon is cut off by the walls of the City of Man. There is reason to believe that the cutting off of those horizons does violence to what man is. But there is also reason to believe that the medieval and other attempts to work out the relationships between the two Cities were not so favored as our own, neither in experience with several new forms of intellectual inquiry, nor in the working out of political and social techniques like compulsory education and democracy. If a Catholic culture is to grow in America, it will be different from any past Catholic culture.

The more sophisticated Catholic student on the secular campus has gotten past the stage of thinking that the difference between the Catholic and secular culture is a matter of apologetics; the old conflicts between religion and science, except perhaps in psychology and anthropology, are pretty well past. But if some of his defensiveness is gone, he has not yet got to the point—in large enough numbers at least—from which he can see the positive, creative work that lies before him. He has not yet taken matters into his own hands and begun to create a new form of the Catholic tradition, a further growth in "the stature of Christ." His experience has shown him Catholicism in one of its particularly narrow and sectarian moments: American Catholicism to the present. Thus he may tend to have no more to do intellectually with the Church than necessary, nothwithstanding his faithfulness to her discipline.

A brief glance every once in a while, over his shoulder, tells him the Church is becoming "more liberal all the time"; but he seems to leave those hard-won advances to the efforts of his French and German confrères. He seems to feel no obligation to do such creative work on his own. But perhaps it is rather that his secular discipline keeps him busy, and keeps him far away from those concerns that have to do with the personal lives of men, and hence with the life of faith. Whatever the reason, even the best of those Catholics on the secular campus are doing little as yet to create a new form of Catholic life, in the assimilation of American secular culture. That is the large task that lies ahead.

Thus the failures of the American Church in taking care of its many sons and daughters on the secular campus, its anti-intellectualism, its lack of critical, creative drive, must be paid for for some time to come. We are even hindered by a lack of clear sociological knowledge of what types of Catholic students are on secular campuses, and what the problems peculiar to each type are; at present, we must fall back on rough intuitions even in trying to help. Again, it seems quite clear that the solution to this complex of problems cannot await the action of the clergy, for not only are there too few priests whom the bishops will free for college work but also there are too few priests ready for such work. Seminary education is itself a chief victim of the split between the two cultures, and moreover does not always have deep roots in historic Catholic culture so much as in recent, post-tridentine culture.

There seems no immediate remedy for the problems of the Catholic student on the secular campus except his own creative action. And in fact one hears occasionally of the spontaneous formation of small groups of Catholic graduate students and students, and even of the appearance of lively magazines or papers, like the University of Pennsylvania's *Assent*. These students can stimulate one another in the creative re-discovery of the Catholic intellectual vision. They can suggest books and articles to one another, and counteract each other's blind spots.

Meanwhile, the Newman chaplains are hopelessly overworked. It seems without a doubt that on the secular campus the layman must take care of himself. It is here, it seems, that he will come into his own.

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Public Schools and the Catholic

HENRY J. BROWNE

N A SPEECH before the National Education Associa-ion at the end of the last century, Archbishop John reland of St. Paul addressed himself to a problem that ıad been engaging the minds of several generations of choolmen. "Withered be the hand," he exclaimed with hetorical passion, "raised against the public school." He hus summarized a philosophy of cooperation between long-growing Catholic school system and a public ystem which Catholics a half-century earlier had de-paired of as being too Protestant.

On the higher administrative levels of Catholic edu-ation, this cooperative spirit has largely survived, save or some lapses when the question of sharing of public unds is raised. Evidence of a mutual appreciation of, in Bishop John Lancaster Spalding's phrase, the "Godly vork of dispelling ignorance," is much more commonly ound, however, among Catholic and public educators han among those elements of the citizenry whose chil-lren are committed to their educational care.

In a country of the diversity of the United States, a ase history that typifies the apathy of the average Catholic citizen is hard to come by in any problem. Take, for example, the West 80's and 90's of New York City (Strycker's Bay); the same situation might in some ways, or in some places, be considered so bad as to candalize, while in others, so good as to provide a nodel. Perhaps for the purposes of argument we may ıssume that that fact itself makes such an example worth examining.

Charted statistically, from the point of view of schools, there are in the same West Side area served by ive public elementary schools, approximately three Catholic elementary schools—"approximately" because, n comparison to the Catholic parish lines, which are simple and straight, east to west, and of fifty years standing, the public school zones are a bit gerryman-lered. The public school system also includes a junior ıigh school serving a broader area, but not receiving he Catholic elementary school graduates who go di-ectly to high school from the eighth grade. The ethnic division varies within the systems, the public grammar schools averaging about twenty-five to fifty per cent in Negro and Puerto Rican population, and their Catholic equivalents about thirty to forty per cent.

The gap between the two systems is perhaps best demonstrated by the general Catholic ignorance of a major public school campaign that has extended over the last twenty-five years, namely, the effort to obtain a new public high school. It may quite legitimately be said that neither the Catholic parishes nor the Arch-diocesan School Board were even aware of the drive, not to mention engaged in it, and this regardless of the fact that every year some four hundred Catholic school graduates from the broader West Side, unable to get into Catholic high schools, were using such a public facility.

The school was recently approved and is now in the planning stage (this great advance made possible by the destruction of the old high school in Lincoln Square), without there being a single specifically Cath-olic voice raised in its behalf. At best it might be said that the backing of the local neighborhood council in-cluded the voice of its two Catholic parish delegates.

Contact between Catholic and public school has rare-ly gone beyond the Thursday afternoon released-time program, in which the children are regularly marched off to their respective parish schools for religious in-struction. While it is true that Catholic children do use the playground and recreational facilities of their neigh-bor public schools, even in that area the Catholic com-munity has long remained oblivious to the problems of neglected playground plans and inadequate recreational programs within the public school system. It was not until such problems were discussed at the neighborhood council meetings that this gap was filled.

A unique example of Parents Association-parish co-operation resulted, in fact, from these meetings, when two such local institutions discovered that a nearby rid-ing stable was a nuisance to children from both schools, and together circulated petitions for its removal. While the stable has not yet been removed (it will be), the action has had the beneficial effect of placing a drop of lubricant on the bureaucratic gears. Increased contacts have resulted in the attendance of a priest at a public school brotherhood week function, and the invitation of a sister-principal to several public school affairs. This same principal was also called on to lend some elemen-tary readers to a Parents Association officer studying techniques of teaching in that field.

The public school parent's lack of knowledge and contact with the parochial school is just as appalling

ATHER HENRY J. BROWNE, a previous contributor and a well-nown Catholic historian, is a member of the faculty at Cathedral College and St. Joseph's Seminary, N.Y.

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as that of his Catholic counterpart with the public institution. Non-Catholics know much more about the private, fee-paying schools where their friends' and neighbors' children go—or where they may someday send their own when concern over classroom performance or minority "inundation" overwhelms whatever sense of obligation they may have to support the public school system.

Often their organized voice, the Parents Association, is both ignorant and hostile, at the same time that it is rarely representative of the Negro and Puerto Rican parents whose children make up a substantial proportion of the public school population. It is interesting to note also that in the Strycker's Bay area, all ministers of religion—even in their capacities as heads of *civic* organizations—were arbitrarily outlawed by Parents Association presidents from serving on the screening panel designated to choose members of the new local school board last September. None were made members of this board, although the old local school boards throughout the city included about a dozen priests and many more Protestant ministers. Now, on a city-wide basis, the new boards include but one priest; the ministers remain in full force.

The typical West Side version of explanation would run pretty much to the effect that there are too few priests who are members of genus and species "community leader." But the truth remains that non-Catholics still make a tacit equation between "Catholic" and the Brooklyn *Tablet*, whose usual editorial positions on education constantly differ from the stands of the United Parents Association; or they define Catholicism's social principles in terms of the conservatism of such economy-minded Catholic officials as the former New York City Comptroller. The latter was the spearhead of a drive against "frills" in school construction, whose blanket imputations of corruption were apparently justified in the eyes of some by later revelations of abuses in Board of Education building practices.

Mutual ignorance, while often accompanied by mutual tolerance, does sometimes cause trouble. Catholics oppose a city public bond issue as extravagant; two years later, non-Catholics oppose a State amendment for aid to private colleges as a Catholic grab of public funds—this even when private non-Catholic colleges favor it. At such times suspicion—even real anger—replaces indifference; but the ordinary Catholic citizen, as well as his leader, has become aware that bitterness is only the effect; ignorance and indifference are still the cause.

How can the idea of public aid to parochial schools be sold to a public for whom parochial education is either an unknown quantity, or at best, a glorified Sunday school system? Some Catholics may lament that the policy of Catholic school "open house" did not begin years ago. But the street of communication and concern is two-way. How many public school "open house" day have they ignored over the decades? How many local board meetings and budget hearings did they miss? The Catholic citizen's maturing as a citizen requires that he develop a concept of community that includes more than merely his fellow Catholics, and this means making school budget debates, local school board membership, and zoning problems his concern, even in areas where the parochial system is strong.

ONE MIGHT hazard a guess, however, that the parochial school system itself is in for a few changes. With the changing pattern of Catholic communities and the growing number of Catholics in suburbia, some educated Catholic parents have come to consider the better equipped, more efficiently staffed public school with smaller classes preferable for academic purposes, their children's religious education being something they feel able to undertake themselves.

Meanwhile, back in central city, the Catholic elementary school problem is not one of building and staffing the schools, but of fully utilizing and financially supporting them. There would not appear to be as much running from parochial schools as from public schools to escape the problem of minority children slowing up classes because of their less "culturally enriched" backgrounds. In some areas, in fact, the parochial school may still have something of the private academy about it. On the West Side, however, integration in the parochial school is now negated by the use of intra-mural segregation, whereby classes in the same grades are divided into white, Negro and Spanish-speaking—an escape valve not uncommonly employed in the neighboring public school.

Historically speaking, however, it is of such stuff that great changes are made. It might, in fact, be worthwhile at this point to recall the specific historical setting in which the parochial system developed. As early as 1829, the American hierarchy, in the First Provincial Council of Baltimore, pointed up the necessity of "literary" as well as religious instruction under Catholic auspices. With their episcopal encouragement, the parochial school system grew, at different rates, across the country. And the specific condition under which it grew was the American Catholic struggle against Protestant proselytizing of the children of the working classes in public schools, an indoctrination that even reached down into public school textbooks and Bible usage.

The Catholic parents themselves were by and large poor and uninstructed immigrants. The system they built, called by Bishop Spalding, who was another nineteenth-century friend of the public schools, the outstanding religious phenomenon of that century, had as its cornerstone the importing of teaching sisterhoods and brotherhoods from France, Ireland and Germany. The need for teachers, however, also made necessary

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ıen, as it has again in recent years, the employment of large number of American Catholic laymen.

This last fact may serve to clarify the dilemma of 'atholic education. The shift in population already ıentioned has left the urban Catholic school in the light of serving, at tremendous cost, a largely poor and ninstructed immigrant Catholic element, similar to the .ass it served in the nineteenth century. But the pas-ıge of generations has created another class of Catholic igh school and college graduates for whom catechizing ıeir own children would be no hard chore. These latter 'atholics, bound to a tradition of school support, often nd themselves in out-of-city parishes where they are ıvited to add to their mortgage indebtedness with nancial pledges to build new parochial schools—are in-ited, in short, to repeat the experience of a century ago, :ecting monuments to their own zeal, as their religious ɔrebears did before them in the city, only to leave them behind, under-utilized or filled with the immigrant poor.

The desperate need for lay teachers to fill the gap created by the lack of vocations is equaled only by the system's inability to pay them adequately. Most important of all, perhaps, concern over proselytizing in the public schools is an anachronism, as more and more suburban Catholic parents seem to be willing to discover. At its present cost, modern parochial school education is finding it increasingly difficult to compete seriously with the public system.

Such historical shifts in emphasis ought to give Catholics cause for thoughtful reflection on the future of their own elementary school system. But this reflection cannot do more than add fervor to an obligation already become urgent. The question remains, do Catholics have to wait until the future brings even more increased use of the public school system before, as good citizens, they begin to take a serious interest in it?

Children's Discovery

The Appeal of Golding

LUKE M. GRANDE

)ESPITE ITS dismissal by one reviewer as a "well-ɔritten but completely unpleasant story," William 'olding's *Lord of the Flies*, published with little fan-ıre back in 1954, has since that time become a much-eralded best-seller. Its great popularity may be attri-uted largely to the tremendous and unforeseen interest ı it on the part of college and high school students ıroughout the country.

College campuses in the late fifties and early sixties ave been stirred by discussions over it in much the ıme way that they were stimulated in the early fifties y J. D. Salinger's *Catcher in the Rye*—and perhaps for ıe same reasons. Undoubtedly there is an aspect of ıodishness about the book's success, but the students' ıvolvement with it actually goes much deeper.

In fact, the adoption of Golding's book by today's ɔuth may be an implicit judgment on much of what as passed in the last ten or twenty years for significant terature. The crop of novels that appeared after World Var II was characterized by a type of pessimism and ɔiritual fatigue that, upon rereading, seems strangely ated.

To students, some of whom were not yet born when the war ended, the themes of the war are for the most part dead, living only in American History courses and on television shows like *Twentieth Century*. They are a bit incredulous (even bored by the fact, perhaps) that we who were living during World War II could be torn by anxieties centered around a German paper-hanger or could take the goose-step seriously. Their reading of the literature of the period is simply not colored, sharpened, and enriched by personal memories, as is their elders'.

Then, when battle memoirs and novels about civilian adjustment had actually reached a dead end, the new wave of the European anti-novel came into its own. Conceived in a depersonalizing milieu, the anti-novel necessarily substituted a rather sterile super-cerebral literary exercise for the formerly action-packed studies in realism.

Although these later experiments frequently proved to be fascinating, often brilliant, *tours de force* that pleased readers intellectually, when compared with the great literature of the past they yielded, for many, rather meager insights into the human condition. In them, form as an end in itself tended either to obscure totally the communication of experience or to provide shabby and inconsequential material with a mere penumbra of importance.

ıOTHER LUKE M. GRANDE, F.S.C., is a member of the faculty at hristian Brothers College, Memphis. This is his first appearance . The Commonweal.

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The anti-novel may indeed continue to evoke from professional critics and litterateurs esoteric monographs on the anti-novelists' contribution to literature. But it has failed to touch the vital center of the student, who, with a naive but surprisingly trustworthy instinct, seems to sense the vacuum behind such fiction and turns rather to the more traditional humanistic concerns of a William Golding.

IN A WORLD that tends to equate evil with unfavorable environment, Golding sees instead man's inner responsibility for choosing between good and evil; in a world that defines personality as a functional phenomenon, Golding emphasizes the substantive reality and absolute value of each human being. Finally, in a world that can affirm at one and the same time a belief in human perfectibility and in instinctive and natural depravity, Golding projects the timeless predicament of man who, despite his moral weakness, struggles to attain heroic ideals.

In a sense, Golding's method is, like his subject matter, atavistic. He returns to the story-teller's technique in anatomizing human springs of action. He avoids the pitfalls of non-communicating stream-of-consciousness techniques and the superficial flashiness of "existential" narrative. Investigating the *way* and the *why* men act, an investigation that he carries on in common with all of Western Civilization's greatest creators of imaginative literature, Golding goes back to the fable, to the apparently straightforward story that is actually multi-radiant in meaning. All the best writers tell a crashing good story; but, without resorting to impenetrable obscurities, they also admit an indefinite number and variety of subtle themes.

Perrault's fairy tale about the Frog Prince, for instance, has been enjoyed for centuries by children who knew nothing about its Freudian or Hegelian under- and overtones. *Gulliver's Travels* is still considered a child's book by many readers, while the *cognoscenti* interpret it as literary satire, economic analysis, political history, and theological didacticism. Like Perrault and Swift, Golding is a born story-teller, whether he is talking about the extinction of Neanderthal men (in *The Inheritors*, his latest book), about the "remembrance of things past" of a Nazi torture victim (in *Free Fall*), about a castaway naval officer (in *Pincher Martin*), or about castaway children (in *Lord of the Flies*).

But all of Golding's work is much more than just good story-telling. For the reader can not go far without becoming aware of the parabolic direction of his writing, the presence in his story of a symbolic level. And it is Golding's understanding of man's nature and the moral problem symbolically underlying the fable to which the student responds—particularly in *Lord of the Flies*: not to the possible and even valid id-ego-superego interpretation of the characters Jack-Ralph-Piggy, nor to the democracy-versus-totalitarianism a legory, but to the fundamental battle between good an evil that goes on in the youth as well as in the adul In a word, Golding takes the young seriously, recogni ing their part in an ancient spiritual struggle.

The story of *Lord of the Flies*, to restate it, concer a group of English schoolboys marooned on an islan and their discovery (along with that of political, socia and religious organization) of the reality of evil in th world through its existence in themselves. In this be of all possible worlds—a pink-rocked, flower-laden par dise, where food is abundant and leisure for playin games is possible—all should be right and happine assured.

To outline the essential symbolism of the story i rather simplistic terms, Ralph (the philosopher-kin who "had no devil"), with the help of Piggy ("rig reason," symbolized by his spectacles) and Jack (t "hunter" and provider of meat and the "onions Egypt") establish order (symbolized by a "conch shell" over the island. But in a short time an undefinab fear of evil—first vaguely alluded to as a "snake-thing then, in ascendingly concrete images, as a "beastie an "animal," a "pig" and finally as Simon/Ralph—mak its appearance.

But only Simon seems to grasp the truth ("Howev Simon thought of the beast, there arose before h inward sight the picture of a human at once heroic an sick"), an intuition verified in the climactic and myst confrontation between Simon and the impaled hea of a sow, killed savagely by the children. (In wo shipping the head, the "Lord of the Flies," they th satanically enthrone their own power of blackness. While the others hide from the truth behind mask Simon hears the words of the "Lord": "Fancy thinkin the Beast was something you could hunt and kill! Yo knew, didn't you? I'm part of you? Close, close, clos I'm the reason why it's no go? Why things are wh they are?"

THE SYMBOLS work as all good symbols should; the crystallize the intangible, they clarify the obscure; the function both in plot development and in the parabol movement of the story.

Each character, although larger than life—an age-ol

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convention in any artistic medium—is distinctly individual and is realistically drawn. Ralph, who begins as a more or less irresponsible child (who, for example, stands on his head to exorcise his high spirits), gradually sobers up with the help of experience, to the point where he bitterly questions, "What was a face? What was anything?" and agonizes in confusion, 'Things are breaking up. I don't understand why. We began well; we were happy. And then—." And then the bat-like shadow of evil that flaws every creature covered Eden and made an Inferno out of it.

In the midst of some horrifying scenes, the ultimate irony, the myth of adult omniscience and indefectibility, resounds like a diabolic laugh behind the pathetic hopes of the children:

" 'Grown-ups know things. They ain't afraid of the dark. They'd meet and have tea and discuss. Then things 'ud be all right—'

'They wouldn't set fire to the island. Or lose—'

'They'd build a ship—'

'They wouldn't quarrel—'

'Or talk about a beast—'

'If only they could get a message to us,' cried Ralph."

The children *do* receive a message from the adult world: a corpse from an air battle, parachuted to the mountain where the children's pathetic "fire" of hope is burning!

A generation of school children today have looked at Golding's world and recognized it as their own. With a response, at which the adults are unnecessarily surprised, the child also weeps with Ralph "for the end of innocence, the darkness of man's heart."

Yet there is hope in his world: there are the Ralph's who are still able to weep; there are the Piggy's who hold onto the "conch of order" and the "spectacles" of right reason.

Golding has struck the note to which the strings of the twentieth-century youth are attuned. A student in his teens or twenties has not known at first-hand the horrors of war, but he has seen international hatred and the unbridled tyranny of totalitarianism. He has seen a loss of values and of faith; he has seen the twisted faces of hatred in metropolitan ghettoes and on green campuses. In sum, he has seen the frightening possibilities of his own nature.

It is no wonder that Golding's treatment of a perennial problem has called forth such a response and has become almost a minor masterpiece, while more sophisticated and ambitious works drop back into the limbo of literary obscurity.

An inevitable touch of the fashionable, it is true, is present in the new evaluations of Golding and his work. He is not yet a modern Chaucer, or a Dostoievski of the sixties. Yet he has in common with these writers the qualities of the genuine artist. And the "children" were among the first to recognize him.

OF NOTE

Religious Education

IN A RECENT LEAFLET (*Religious Education: Our Light in Life,* Nov. 5, 1962) issued by the Department of Education of the National Catholic Welfare Conference, Fr. Gerard S. Sloyan, Chairman of the Department of Religious Education at the Catholic University of America, observed:

That the citizens of a country should have a transcendent reference in their lives, that they should be religiously committed, is the normal situation in most quarters of the globe. It is almost the condition of political life in the West. In the various structures of the East, except for the recent, tragic departures from the pattern in Russia and China, it has been the same. Life in the city of man, we must hold, is compatible with—when indeed it is not directly influenced by—the commitment of free men to a set of values that is anterior to and outside themselves. These values are those of the City of God.

It is taken as a matter of course that the people of the United States in large numbers will either be religious men or will be favorably disposed toward religion. Constitutional guarantees exist which ensure their right to profess and practice this virtue; in the classic phrase, their free exercise of religion will not be in any way abridged. The facts in the situation are in line with the theory. Churches, synagogues, and family homes in the United States daily witness the reality of men who are at prayer.

Some Americans are of the opinion that the worship edifice and the home are entirely adequate for the work of religious formation, including its didactic aspect. These comprise a minority, however, for by far the greater number is convinced that the work of the religious leader and the parent needs complementing by others who are especially skilled in religious pedagogy. Again, we refer to what is normal, what is usual, in American life. The residents of city and country alike are familiar with the religion-sponsored school or its counterpart, the school of religion. The school may be a fulltime educational enterprise which teaches all the disciplines and skills; it may be concerned with sacred learnings only. In either case this institution is very much a part of American life. There are substantial differences between a Sunday or Sabbath school and a five-day school, but these are minor compared to the specific reason for which both exist. That reason is a personal and communal commitment to a particular religious (as contrasted with a particular ethical) ideal.

An inquiry into nineteenth century U.S. history yields the information that the Roman Catholic religious

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school came into being to protect the free exercise of faith by children enrolled in the public or common schools. The bitterness of those times is largely a matter of history. The fact remains that the founding of elementary and secondary schools by Catholics was owing to two factors chiefly: an attempt to keep faith vigorous among peoples whose European language was part of a Christian way of life, and a protest against an unwarranted assumption, in the schools of all the people, about where truth lay in Christianity.

Times have changed, and men and institutions with them. Three major changes that have come about in the intervening hundred years are these: first, the American public school no longer assumes that Protestant faith and the truth of religion are interchangeable concepts; second, numerous religious bodies, but chiefly the Roman Catholics, Lutherans, and Seventh Day Adventists, have worked out philosophies of education which return to the earlier supposition (of Jews before Christians, and Muslims after them) that the whole life of learning may profitably be carried on in a religious context; and third, the answer of the American public school to the thorny problem of religious pluralism is one that is often not entirely acceptable to persons who are religiously committed.

The chief practical applications of the above facts are two: the growth in size and quality of the Catholic school make it appear to rival its tax-supported partner, when no such rivalry is intended but only partnership; and because of differences basic to the conduct of human life, it is supposed that the high conception of education for all the people, by all the people, is being challenged. What is being challenged is something quite different, of course. The challengers profoundly wish there were no reasons for them to make their representations, for their outlay in funds and personnel, for having to find a great concept wanting in an important particular. But there it is. And there the schools are: public, private, and religious, the latter sharing somewhat the character of the other two and wishing that their existence were better understood by all the people. Even those who build and staff them would profit by a better knowledge of the reasons for which they have their existence.

In the Roman Catholic school the chief concern is to see that children or young men and women are "made new in Christ." If this is not achieved, or is not achieved well, then in so far the Catholic school has failed its purpose. As a sociological entity it is already the object of fear and suspicion. This is the case generally, because of the widely held supposition that in fact renewal in Christ is not its first purpose. In other words, whereas highly principled men of other religious persuasions, or of no persuasion, can abide large populations of men who are authentic disciples of Jesus, they seem to have an unerring instinct for recognizing the failures in practice of those who claim fullness of religious faith. They are uneasy about the growth in numbers and vociferousness of a religious-loyalty group which will be Catholic but not catholic, Christian in name but not in nature. Their concern that such a group is in formation, and that the Roman Catholic Church not only foresees this but encourages it, is something that the Catholic must recognize. The phenomenon of the Catholic school gives real pause to thoughtful Americans, even while it is providing satisfaction to thousands of parents and a more general satisfaction to civic leaders, employers, and persons engaged in higher education.

Such is the problem, the tension, of the Roman Catholic school in the United States.

There is but one acceptable solution to this problematic element, and it contains within it a second. As to the latter first: the Catholic Church is free to conduct as many schools in this country as she is able to conduct good schools, neither more nor less. If at present enrollment outruns acceptable educational practice (as some are prone to say) then the Church as witness to Christ, who is Truth must achieve the proper proportions with all possible speed. The Church is not forced into second-class educational practice by any set of circumstances, least of all the imperatives of the Gospel. Her election to conduct schools is free, but she is free to conduct only the best of schools.

The more important element in the problem is that the religious education conducted within the Church's schools and schools of religion must shortly achieve an excellence it has not known in this country, if the system is to justify its existence. The challenges posed by the times are unique. The response cannot be made in categories proper to another era. For this reason a major concern of the American Church in this period is the catechetical renewal, which has its wellsprings in Holy Scripture and in the liturgical celebration of the Christian mysteries. Nothing takes precedence over an anxious care to achieve in students a genuine initiation into Christian life. Growing up in Christ, becoming imitators of Him, will inevitably mean an end to narrowness of view. It will connote freedom from prejudice and party loyalty mistakenly identified with religious zeal. The full "insertion" of free men into Christ means that they come to live His life, that indeed more of Him is to be seen in them than of themselves.

A situation such as this, we suggest, the American nation cannot only live with but will welcome. The anguish of our times is that men are starved for love who have not yet in many instances known justice. The populace as a whole needs an active conscience, but one which will speak with the authentic tones of love. Many instrumentalities can help to provide this conscience. Of these, schools that are genuinely oriented religiously are by no means the least.

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THE STAGE

Marceau: the Limits of Illusion

WHETHER or not Marcel Marceau has brought mime as far as it will go in the modern world, I am in no position to say. But after seeing him perform for the third time I was left with the feeling that even if he were to leap over any remaining few inches to absolute perfection, it would not save his art from the law of diminishing returns. It is true that mime is an intimate art and a theater as oceanic as the City Center is clearly the worst place to see it done; at the same time Marceau is under pressure to try to fill its seats by pandering to expectations he has previously aroused. But I don't believe that this is what is centrally wrong.

Marceau has raised his body to an unprecedented degree of expressiveness and obedience to his imagination; as an instrument it is nearly flawless and doesn't even come under judgment. But what does come before the critical bar is precisely the nature of what he expresses and the quality of his imagination. And these are deficient, not only as a matter of temporary concessions to an audience, but, it seems to me, in their actual heart and deepest source.

In their most basic and mechanical revelations his skills enable us to see ourselves as the inhabitants of a world of jolly or inimical space and cannily resistant objects. He gives us the cleverest illusions of climbing, skating, walking against the wind, dancing, dressing, eating, being in crowds, grappling with objects. It is all fresh and amusing—once, or at most twice. But after we have seen it done, after we have seen that it *can* be done, it is boring to see it again, as it is boring to remain too long in the presence of a magician or a juggler or a master of verbal mimicry: such arts are effective only as long as our sense of surprise or recognition lasts.

On a higher level, Marceau sketches more complex actions—someone in love, a painter at work, a man committing an absurdly unsuccessful suicide, a teacher before a class or a big-game hunter in the jungle. Or he engages in multiple roles reconstituting a tribunal, a public garden or the ages of man. In these performances the sheer physical nature of his illusory art is transcended by a movement toward meaning, comment, statement. And it is this movement that is so deficient in originality or depth of beauty.

You feel it most painfully in numbers like *Painting as a Hobby,* where Marceau trades on all the clichéd mocking attitudes towards contemporary art, flailing around him with a brush, swiping at the canvas, standing back for an endless time in contemplation then rushing wildly in to apply a single tiny dot. And you see it in the sketch of Bip making dynamite, in which almost every gesture and comic attitude is drawn from the expected and conventional, right down to the final flinging away in disgust of the home-made, unsuccessful bomb and its obligingly going off with a great big boom. But even in his more abstract and ambitious pieces, those which like *Contrast* or *Remembrance* attempt to embody a primal response to life, Marceau fails to set in motion any truly subtle, vigorous or, above all, new meanings.

Whether mime itself is so limited that it can only reproduce the impulses and experiences that we have already had, being unable to do more than create visual equivalents of our behavior, but not new statements about our nature—or whether Marceau is merely a corrupted or inadequate mime—I cannot say. I suspect both things are true, but whatever the case I can only recommend this latest epiphany of his talents to those who have not seen it before, and then only with perfunctory enthusiasm. (*At the City Center*) RICHARD GILMAN

THE SCREEN

Who's Chasing Whom?

NEITHER top-drawer Disney nor Verne, "In Search of the Castaways" is an adventure romp along the 37th Parallel. Its story, stemming somewhat vaguely from Jules Verne's *Captain Grant's Children,* concerns a brother and sister (nicely played by Hayley Mills and Keith Hamshere), who with a very unscientific French scientist (Maurice Chevalier) persuade a wealthy shipowner (Wilfrid Hyde White) and his son (Michael Anderson, Jr.) to help in the search for the children's long-lost father.

Although director Robert Stevenson allows this good cast to talk too much at first, while the film moves at a snail's pace, the action really starts when the searchers get to South America. An earthquake, avalanche, flood, lightning storm, and an assortment of wild animals keep the fearless group on their toes and even up a tree. After this, things tame down a bit in spite of the villainy of George Sanders in Australia. But the excitement picks up again in New Zealand—complete with Maori savages and an erupting volcano.

While none of this is the least bit believable, Walt Disney and his staff have cooked up some special effects and technical tricks that are in themselves incredible and quite entertaining. My main quarrel with "Castaways" is that it talks down to its viewers so often that only little folks will be held spellbound.

EVEN MORE pretentious is "Taras Bulba," for which producer Harold Hecht actually took his cast and crew and handsome sixteenth-century costumes to South

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America. Gogol's novel has been turned into an elaborate spectacle with magnificent color shots of the Cossacks sweeping across the Steppes, fighting the Turks and the Poles or among themselves, just for the fun of it. The beautifully photographed Argentine plains and mountain passes represent the Ukrainian locale effectively.

When it comes to plot and intimate scenes, "Taras Bulba" is another kettle of fish. In Gogol's story about the proud Cossacks throwing off the Polish yoke, Cossack chieftain Taras Bulba has two sons of equal importance. In the movie, in order to give Tony Curtis the weighty first role, the script makes him the big lead—and playful, Brooklyn-boy Curtis is rather silly in the assignment. This is unfortunate because Perry Lopez as the younger brother looks and behaves like a Cossack, and Yul Brynner in the title role is absolutely perfect, but what we get is a lot of Curtis.

We also get a lot of violence. No doubt the Cossacks in the sixteenth century were mainly interested in fighting, drinking and brawling, and Gogol doesn't deny they were a violent lot. But when Brynner chops off the hand of Polish Prince Grigory (Guy Rolfe) right at the picture's beginning, one becomes uneasy—and the uneasiness increases as the brutalities mount.

I don't think director J. Lee Thompson included these horrors just for violence's sake, but he might have concentrated on them less; and he could very well have used some of the other members of his large cast more. "Taras Bulba" is better approached with caution. Anyone speaking of "the good old days" cannot mean the sixteenth-century Ukraine—even though the chases across the plains have a majestic quality that is a real pleasure to watch.

WHEN ONE speaks of the good old days of the movies, one is often referring to the films of some forty or fifty years ago. If old movies and chases are your specialty, or even if they're not, you'll find the compilation called "The Great Chase" a delight from beginning to end. Produced by Harvey Cort, who also collaborated on the narration and edited the many chase scenes shown in this anthology, "The Great Chase" goes back sixty years and starts with Edwin S. Porter's famous 1903 movie that almost scared audiences out of the nickelodeons: "The Great Train Robbery." It is not, however, the "first" chase film as the narration says. Be that as it may, it is still a thriller and of more than historical interest.

It is followed by another Porter, "Desperate Encounter" (1905), which shows a cops-and-robber chase in the streets of old New York. Then come a couple of Griffiths films with their improved techniques and innovations, a lush Cecil B. DeMille piece complete with pseudo-sophistication and a whole series of suspense endings from the serials that left Pearl White and Ruth Roland hanging over cliffs for week after week. Other

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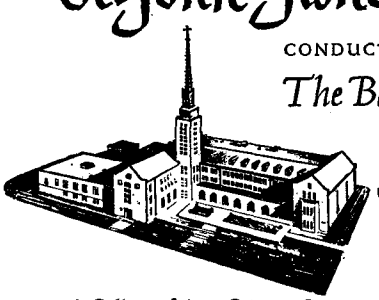

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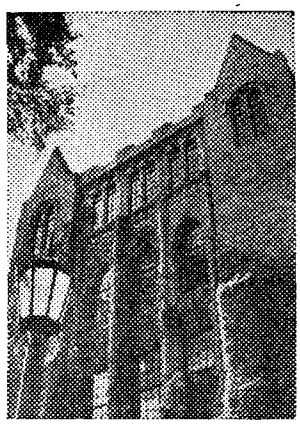

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high spots in this fine storehouse of treasures show Douglas Fairbanks climbing and jumping all over the place in "Mark of Zorro," William S. Hart, he of the great stone face, racing madly across the plains in the Oklahoma land rush, and inimitable Buster Keaton in the famous railroad chase in "The General."

It is hard to say what's best in "The Great Chase." Larry Adler has written an amusing musical score for the picture, and his harmonica helps to enliven the proceedings. But the movie clips themselves don't need much pepping up. They speak for themselves and are a treat not to be missed—for their thrills, education, and all-around fun.

PHILIP T. HARTUNG

CORRESPONDENCE

"The Monk Who Was a Jew"

Lynn, Mass.

TO THE EDITORS: The report "The Monk Who Was a Jew" by Max Lazega [Jan. 4] is insufficiently clear.

Contrary to the impression given by this report, and contrary to the widespread impression, the case of "Brother Daniel" before the Supreme Court of Israel did *not* involve the question "who is a Jew?" Jewish religious law gives a perfectly unambiguous answer to that question: everyone is and always remains a Jew who was born of a Jewish mother or who was validly converted to Judaism after birth (*i.e.*, Jewish birth or Jewish "re-birth" by conversion is not a "natural" but a providential fact.) All of the opinions written by the members of the Supreme Court accept this truth.

The question at issue was whether an apostate Jew—Jew that he is and remains—is entitled to certain Jewish privileges or whether he is a Jew merely in the sense that, under Jewish law, he continues to be subject to Jewish obligations and spiritual penalties—regardless of how he and others may feel about this. The best Jewish religious "canon-legal" authorities have held that such an apostate Jew is not entitled to claim Jewish privileges—and this is not a recent but a well-established verdict. The Israeli Supreme Court has now found that the civil law of the country coincides with this verdict.

Thus the principle is perfectly clear both in Jewish religious as well as in Israeli civil terms: a Jew is and always remains a Jew, but he may commit certain acts which deprive him of Jewish privileges—even as under American law a convict may be deprived of certain civic rights without necessarily ceasing to be an American.

At the same time the Supreme Court of Israel did not even have to deal with the question whether a man, regardless of his religious status, may enjoy completely equal rights of citizenship. "Brother Daniel" was at all times welcome to reside in and be a citizen of Israel—as long as he did not claim these rights by virtue of

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being a Jew. That he insisted on doing it the roundabout way, and the fact that others in similar situations are known to have been prepared to try to follow his course, indicates that an attempt was being made to try to characterize "Jewishness" as a purely secular and political status and thus to obviate the necessity of having to face the religious challenge of Judaism. Furthermore, had "Brother Daniel" won his case, the inference could have been drawn that Judaism is a "natural," volitional rather than a providential and supernatural reality; in that case Judaism would have been put on a level with other man-made "denominations." Both of these contingencies have been warded off by the very wise decision of the Israeli Supreme Court.

The typically Western, Greek-secular dichotomy which Lazega tried to impose on the people of Israel between "religion" and "peoplehood" is irrelevant to the issue. We glory in what he calls "the ancient Jewish world, dispersed, anachronistic and tormented, where religious and national elements are inextricably blended." *(Rabbi)* STEVEN S. SCHWARZCHILD

For the Last Girl-child Born

Carlo Betocchi: Tetti Toscani (1948-54 Vallecchi)

I am no more than a ball of clay
like the head of my little girl:

a cracked ball
of bizarre antiquity
that still sprouts
variously colored buds
just as she likes.

If there are fatherly virtues,
they are not seen, and my wisdom
burns in that dust
of sportive soil, burns
uselessly, and turns, and takes on color.

As the head of my child—
new land—that is one of those
ossified stars of which
paternally we are unworthy.

And You who have made us of clay
place our souls on the scale,
a scale hung in eternity,
and that rises not
nor falls,
so that eternity
may be our leveling of joy,
believing in You, Creator.

Translated by I. L. SALOMON

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BOOKS

Before the Court of Public Opinion

The Supreme Court. By Alpheus T. Mason. University of Michigan Press. $4.95.

by Walter Dean Burnham

"ONLY THE Court in our Government knows that this is a relay race." With these words that emphasize the Supreme Court's extremely well-developed sense of history, Charles P. Curtis concluded his last work on the role of that remarkable institution of our polity. Professor Alpheus T. Mason has once again demonstrated in these lectures, delivered last spring at the University of Michigan and now published as *The Supreme Court: Palladium of Freedom*, that he shares this invaluable awareness. He has given us a useful and timely reformulation of his views on the role of the Supreme Court in today's politics—a reformulation which, with only apparent paradox, devotes substantial attention to the historical origins of the Court and its ultimate power of judicial review.

The Supreme Court may perhaps best be described as a work of advocacy prepared by a scholar of impeccable credentials for an intelligent, but lay audience. Professor Mason, of course, does not do violence to the facts in his presentation. But he is strongly committed to the view that the Supreme Court has a vital, continuing contribution to make to juridical defense and to the maintenance of the preconditions of an open society in the age of the Warfare State. It is an ironic commentary on the spirit of the times that this is a highly controversial position in the year of grace 1963, but so it is.

The main thrust of Professor Mason's argument is not directed against the ill-informed, ill-tempered efforts to "curb the Court" which threatened to sweep Congress and the country several years ago, although he is concerned with that uprising and seeks to place it in an historical perspective. Mason concentrates his attention on the frontal intellectual challenge to the legitimacy of judicial review which has been developed over the years by the Frankfurter-Hand school of jurists and their allies in the law schools. This challenge has been composed of at least three major elements.

First, the historical title-deeds of the Court are, it is argued, very much in question. At best, the Scottish verdict of "not proven" must be the conclusion of research into the intentions of the Founders so far as judicial review is concerned, and in all probability the Court's power to declare acts of Congress unconstitutional was the fruit of Chief Justice Marshall's *coup de main* in *Marbury v. Madison* (1803).

Second, whatever warrant may once have existed for the power of the judicial oligarchy, responsible to no electorate, to revise and annul the acts of the people's representatives, this power has become incompatible with the progressive democratization of our political culture and institutions, and should now be more or less abandoned so far as acts of Congress are concerned.

Third, this latter point was, in fact, recognized by the Court after 1937, when it abandoned its veto over federal (and much state) legislation regulating economic life. Yet it is claimed (notably by Justice Black and others of the libertarian-activist persuasion) that civil liberties stand on a different plane from economic rights and that the Supreme Court thus has the right and duty to maintain judicial review in this area with all vigor. But in what principled way can this "double standard" be maintained? In short, the arguments of the self-restraint school may be viewed in capsule form as the argument from history, the democratic-consent-formula argument, and the double-standard one. Mason is concerned to refute all three.

With painstaking care he examines the history of the Court—particularly the colonial antecedents and the decade and a half from the Constitutional Convention to *Marbury*—to demonstrate that judicial review was so widely accepted in principle by the age of the Founders that it was virtually a "given." In this reviewer's opinion, Mason's argument here is most persuasive. Indications of widespread support of the idea of judicial review before 1803—including several landmark cases decided by the Court in the 1790's—are so numerous as to suggest strongly that the "usurpation" theory of *Marbury v. Madison* has been vastly overstated.

The assertion that judicial review is anti-democratic is really at the base of the Frankfurter position, and is closely linked to the argument that the Court erects an untenable double standard when it seeks to intervene positively in civil-liberties questions but not in matters involving regulation of the economy by statute. Underlying this view is a strong tacit assumption that the British and American political systems are comparable, that one is the model of the other, and that Congress should en-

Meditation on St. Blaise's Day

Bundled against this February day
School-children shuffle toward the altar rail;
Young mothers kissed to beauty by the cold
Bear babies in bright blankets; sisters guide
The restless grades, and I am standing in the line.
As an ancient Saxon lord with cords and chains
Chastised his proud concupiscence, I stand
This flagellation of my mind. And am content
In this new year of horrors but dimly understood
To call the awful power of the Church
With surpliced priest and ancient tongue and candles crossed
That God may keep the fish bone from my throat.

CHARLES T. DOUGHERTY

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joy the same degree of freedom from "irresponsible" judicial supervision as does Parliament.

Mason attacks this position with considerable effectiveness. In the first place, he argues, the Founders created a "political system without a model"—one with a written Constitution, a system in which judicial review forms a major part of the judicial defense of the citizen from governmental arbitrariness, and which is in no sense to be compared with the British polity. Second, judicial review is not inherently antidemocratic, though its abuse may render it so in practice, as was true in the economic realm before.

When does judicial review perform a valid democratic function and when not? Mason's answer to this critical question is that given by Justice Stone in the famous Footnote 4 to his opinion in *U.S. v. Carolene Products Co.* (1938). Ordinarily, in a democracy, the political process must be presumed to be relied upon for adjustments in the socio-economic realm. Such adjustments, if found to be inequitable, can readily be corrected through the political process. But there are situations in which this general rule may not apply: situations in which individuals or discrete minorities find their basic rights under the Constitution attacked by the political action of permanent, overbearing majorities; where repressive legislation encroaching upon individual rights may constrict or distort the political process itself, tending to convert an open society into a closed one; and where the specific guarantees of the Bill of Rights—especially of the First Amendment—are involved.

When the Court acts to thwart such moves, it actually works to preserve democracy, however "oligarchic" it may itself be in formal terms. So long as the political-process issue which so worried Chief Justice Stone is kept in the center of the picture—and it arises in nearly every civil-liberties case of any importance—no "double standard" may really be said to exist, since the problems here go to the very "core of free government" in a way which is most untypical of economic-regulation cases.

The Supreme Court is a learned,

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eloquent and for the most part persuasive restatement of the central issues involving the Court's role in a democracy. Yet one is left with the uneasy feeling that a great deal more needs to be said, that the arguments on both sides of this great controversy fail to come to terms with major aspects of the problem and hence tend to convey a faint, but noticeable, aura of unreality.

There are a number of extremely important questions which are rarely dealt with in any depth by the literature on the Court and the judicial process. Why has the Supreme Court been unable in the past generation to achieve a consensus within itself concerning either the substance of its role in our polity or the procedural questions which arise in the course of its daily work? Why are the traditional arguments for judicial review so unconvincing to the business-conservative coalition which was once the mainstay of the Court?

What is happening to the older legalism and pluralism of our political culture as welfare, imperial and garrison-state elements have been added to it over the past generation?

A review is not the place for answers to such questions. But one is inclined to suspect that a functional approach to judicial review and the Supreme Court's role in our system of government may shed a brighter, if colder, light upon them than intellectual justifications, however able, for either major position in the great controversy. What is badly needed is an adequate theory of the historical, political and economic conditions under which a judicial solution to the political problem or juridical defense can flourish, what (if any) the alternatives to the judicial solution may be if it proves untenable in present conditions, and what steps may be taken to perfect juridical defense within the range of alternatives which the present structure of world politics gives us. Such a theory remains conspicuous by its absence.

The foregoing, however, is a criticism of a broad genre of literature it applies only in part to Mason's work. *The Supreme Court* is the worthy product of a very able mind. It is to be hoped that its message will be widely read and pondered by responsible citizens. For in the last analysis, the Supreme Court can be a genuine "palladium of freedom" only if it wins and retains support in the court of public opinion.

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Cultures in Conflict

The Serpent and the Rope. By Raja Rao. Pantheon. $5.95.

by Martin Tucker

NOVELS about cultures in conflict have changed their character. In Africa the battle between black and white is now rooted in the sociology of nationalism. The jungle exoticism of the primitive warrior is as forgotten as it was lively thirty years ago. Asia has also shifted its emphasis for the English-language reader. E. M. Forster's *A Passage to India* set a new standard in plot and theme for the colonial novel several decades ago. The theme was rapprochement, but the hope for its realization was dim and tragically idealized.

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Since Forster's novel a new trend as been growing. Today the novelist s describing Indian visitors adjust-ng to a foreign climate; Forster's mphasis on English misfits trying o pierce and define the indivisible ıystery of India has largly been uperseded. The novel about alien ultures has in effect passed from the olonial outpost to the expatriate colonies".

Although *The Serpent and the Rope* is much more than the descrip-ion of the spiritual journey of an ndian visitor to a new land, its oint of departure and arrival is Europe. In his main character, Ramaswamy, the author has the East ırn West in its search for one of he fulfilling mysteries of the uni-ersal quest. Rama comes to Europe o study the Albigensian heresy and o complete his doctoral thesis. Dur-ıg his immersion in his studies he ıeets and marries a beautiful French irl, Madeleine. Their first and only hild, Krishna (whose name they hange to Pierre when, as an ap-easement of the gods, they learn ıe baby cannot live) is the begin-ing of the death in their lives.

Ostensibly, the story is about the issolution of the marriage between ama and Madeleine, told with bjectivity" (Rama's word) by an ıistorical scientist." Rama, who ever completes his dissertation, vithdraws from Madeleine after a rief affair with an Indian girl, avithri. It is not passion that dies etween the married couple, or pas-on that blinds the Indian lovers.

Madeleine, as a matter of fact, enses she must offer her woman-ood, raise it to the point of a eligious ecstasy if she is to hold on o Rama. Yet she cannot hold him. omething in her is rooted in the arth, and Rama is the air. Inevitably ıey separate, without having enun-iated a quarrel. Characteristically, ıey understand the nature of their ailure and do nothing but interpret to each other and to themselves.

It is impossible to state the mean-ıg of the novel, for to catch and old onto the main thread one must ear the fabric. Where one ordinary itch would do, Rao has woven ıousands, but what an extraordinary eat he has accomplished in the

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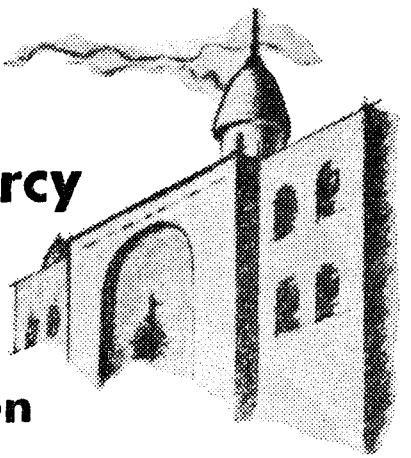

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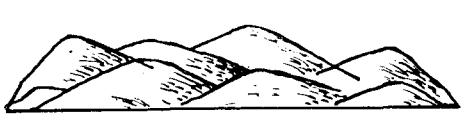

multiplicity of his pattern and the vision within the eye of the needle.

What were land grants in the mind become vast plains not yet tilled by the imagination. For Rao does not merely confront East and West; he shows them working together and apart at the same instant. Yet the symbolism is easily apparent. Either one believes in the serpent or one believes in the rope. The serpent is the imagination; the rope is reality. Either the world is real and each man a part of it; or each man creates the world in his own image.

Rama believes in the serpent; Madeleine, in spite of her knowledge of Buddhist, Brahminic and Vedantio lore, and in spite of the fulfilment she has gained as a result of her forty-two-day fast, remains a believer in the rope. Madeleine needs a name and place for her knowledge to grow, while names and places must be destroyed before learning can exist for Rama. Thus, early in the novel, when Madeleine kisses Rama and feels she is "kissing a serpent or the body of death," the foreknowledge has its basis in their opposing personalities.

Rao has been widely acclaimed in his own land for the beauty of his style and thought. This, his first novel written directly in English, should contribute to his stature here, as it has already in England. The novel's seekers travel to Mysore, the Midi, Paris, Cambridge and London. They are as much at home in sophisticated centers as in rural hamlets; but in truth, they are never truly at home anywhere.

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by John McCudden

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wo concepts—sacramental "charac-er" and the nature of the Church—et this apostolate in its proper per-pective. Baptismal character, he as-erts, must be understood as giving n analogical sharing in all the as-ects of Christ's priesthood—in its owers of worship, teaching, and uling; a univocal sharing in each of hese powers must, he adds, be seen o derive, respectively, from priestly rders, Confirmation, and episcopal rders. Thus from Baptism the lay-nan has the "radical vocation" of witnessing to Christ in the world, nd from Confirmation he has the dded "prophetic force" for witness-ng within the Church itself.

For his second point, Father New-nan stresses that this double aposto-ate of the laity stands out clearly nly against the background of the Church as a community, rather than n institution. From this vantage oint, it can be seen that the lay-nan's apostolate, although subject to he authority of the hierarchical, in-titutional apostolate, is not brought nto existence by the latter and does ot need its permission to operate. Here Father Newman is relying, as e does throughout his work, on a oncept of the Church as a com-nunion of persons, apostolic by the ery nature of the sacramental life vhich sustains it. (It might be added hat this is a notion of the Church vhich is being developed by theolo-ians in Europe while it is receiving irtually no attention in this coun-ry.)

The *Christian in Society* is a work f modest scope and does not break ew theological ground, the major oints in its argument being devel-ped from positions previously es-ablished by such men as Congar, Thils and Semmelroth. What Father Newman does bring to his subject s a discriminating historical sense nd the ability to synthesize the work f others. Thus he is able to provide n historical context for his argu-nent which does much to clarify uch key terms as "apostolate," character," and "mandate," and to elate effectively the laity's role to he forces in the Church and the vorld which have helped shape it. There is no wasted or misdirected ffort. By choosing those positions

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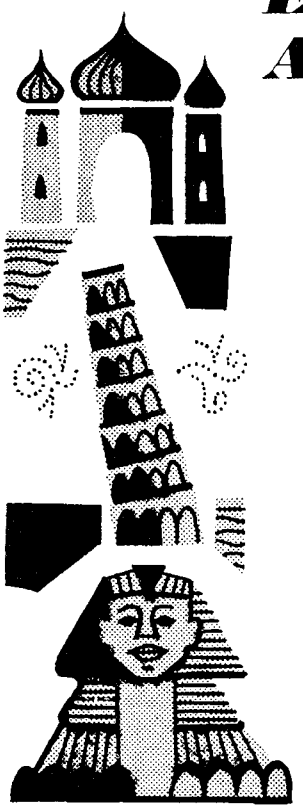

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for discussion which best establish the main line of argument and then by refining and extending those points which give the most promise for advancing the argument, he leaves the subject so shaped and orientated that it is ready for further development. His version of the state of this question is one that should prove satisfactory and useful to both the theological specialist and amateur.

Father Newman says little about the practical aspects of his subject and what he does say is, again, not new. For the layman's prophetic role in the Church, he discusses the possibility of "lay" deacons; for his role as witness in the world, he mentions Christian trade unions, cooperatives, and political parties—examples which, in any case, can not mean much to laymen in this country.

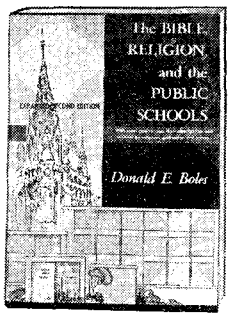
I believe that his reticence in this regard is due to more than the fact that, as a theologian, he is not obliged to furnish programs for action; he cannot say more about practical attempts to redefine the layman's role, because few have been made. The absence of theological activity which he deplores has been matched by a failure of practical initiatives. Today there is no lack of discussion about the role of the laity in the Church and no lack of vigorous lay activity in the Church and the world. So far, however, this discussion and activity have not developed any roles for the layman substantially different from those he has been playing for centuries. He is still a passive participant in the life of the Church and a thoroughly secularized participant in the life of the world. The situation is changing, but slowly. And the reasons for the slowness are that, in the field he is investigating, Father Newman has few colleagues and, I fear, few readers.

REVIEWERS

Walter Dean Burnham writes frequently for this magazine on politics and national affairs.

Martin Tucker is a member of the faculty at Long Island University.

John McCudden, making his first appearance in *The Commonweal*, is an editor of *Perspectives*.



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Arshile Gorky

A FULL account of the work of Arshile Gorky would reveal an artist who, after a penetrating search of the contemporary field, sets off at a brisk pace down a path leading to a remote estate, shrouded in mists. This is not to deny the wide influence of Gorky's work, but to stress the fact of that influence as a dismembered part of the strange even unique domain that Gorky created in a corner of the world of art.

There are no inheritors of this whole estate; but there are many heirs, all busy developing one part or another of the inheritance. Gorky's domain is a coherent entity (a tidy corner, if you like) although it is based on shifting sands: cryptic and volatile shape, illusive color, elusive and changing movement. His closest neighbors—Miró and Matta, for instance—while sharing the general atmosphere of his biomorphic images and surrealist motifs, are cut off from him entirely by the basic interlocking mutations of his compositions. Baziotes, the most closely related to him of our contemporary American painters, has an entirely different organization in his work: a lyrical floating dreamscape rather than Gorky's organic fantasy.

In the foreword to the catalogue for the retrospective exhibition now at the NY Museum of Modern Art, Gorky's friend and dealer Julien Levy describes him as "a very camouflaged man." His art is essentially that of camouflage—that is to say, he sets up an organic movement of lines, forms and colors that is, as it were, nature in masquerade. Unlike most abstract artists he is neither subjective nor analytical in composition, but proceeds, as in a synthesis, to build up out of some quasi-analytical forms an original artificial whole.

This is what was new about Gorky, and also what was hard to take; it makes Pollack look very forthright, and most of our Action painters seem more human than ever. Indeed, it is only the delicate harmonies of Gorky's color and the lively elegance of his lines that make the artificial

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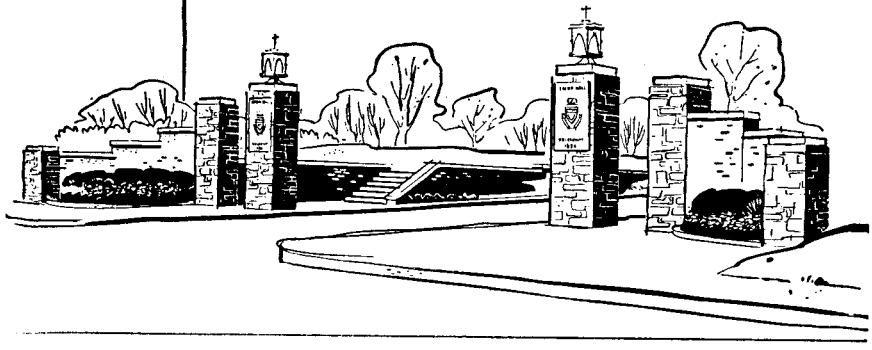

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intellectual character of his com positions palatable—although it ca also truly be said that in the en this odd camouflage composition : what gives his work its endurance and distinction.

André Breton, the Surrealist poe has described Gorky's vocabulary c shapes as hybrid forms; it seems the are hybrid and also multiform. Lik clouds on a summer's day, his pain ings seem to lend themselves as yo stare, now to one interpretation, no to another, while holding togethe a spectral architecture in whic these multiforms are hidden. Lik Miró, Gorky invents his own vocabu lary of images, but Gorky's image are more variable and disturbing You can *almost* see what they mean but the meanings change before you eyes. The chameleon-like quality c his forms and their tensions: this : what sets his mature work apart fro that of other abstract surrealists.

The Plough and the Song, in th several versions shown at the exhibi is one of the most intriguing of thes late original works: it is a compos tion on the theme of creativity, theme developed in variations. *So Night* with its slipping forms in hammocky movement, *The Lim* with its floating feather-handkerchi shapes strung and weighted on del cate line and color, or the reddis glow in which the forms of *Agon* are caught—all these are prime e amples of Gorky's unique world. Th bosky green *Waterfall* and th splashy *Water of the Flowery Mi* are closer to abstract expressionis incantations in fluid forms and colo

Gorky's drawings are extraord narily interesting, from the earlie ones in the manner of Cezanne c Picasso to the latest ones drawn b fore his tragic suicide in 1948. A Wm. Seitz remarks in the catalogu the drawings are more "finishe than the paintings; they "mask h meaning" just as effectively as do th paintings, but they do so without th lush overtones of automatism th the extra dimension of color an texture invite. The studies for mar of his large oils have an independe (and sometimes entirely different value; all the drawings have an el gant order in their variety. Th *Virginia Landscapes,* for instanc

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(pencil and wax crayon, as many of the drawings are), are among the most incisive and melodiously eloquent, yet still enigmatic, of Gorky's works.

The importance of draughtsmanship in all his work is indeed very great; the part played in his compositions by that fine spidery line to which he was addicted, is one that in many cases seems to hold the fabric of his compositions together, like lightning conductors of the mysterious impulses he sets up. These lines are also instrumental—with color, contrapuntally or independently—in promoting those subtle changes in size, planes and values of his repertory of images.

It is difficult in speaking of Gorky's work not to fall into a morass of impressionistic prose, a failing that has been admirably deplored—and exposed—in a recent essay on contemporary art criticism by Mr. Clement Greenberg. This is a pitfall in dealing with any abstract surrealist, let alone Gorky; in Gorky's case more than with others, perhaps because he is less abstract but more truly a surrealist than they. Miró is certainly profoundly a surrealist, but he is also much more strictly abstract; in fact, his painting seems Euclidean by comparison with that of this gifted Armenian-American.

The best than can be done is to try not only to register the effect of his work, but—with some misgivings—to pin down his method and his object. His main object seems to have been not to analyze, elucidate or celebrate, but to pluck out elements from the spectacle of nature and transpose them in a unique fantasy. His method was the outcome of that object.

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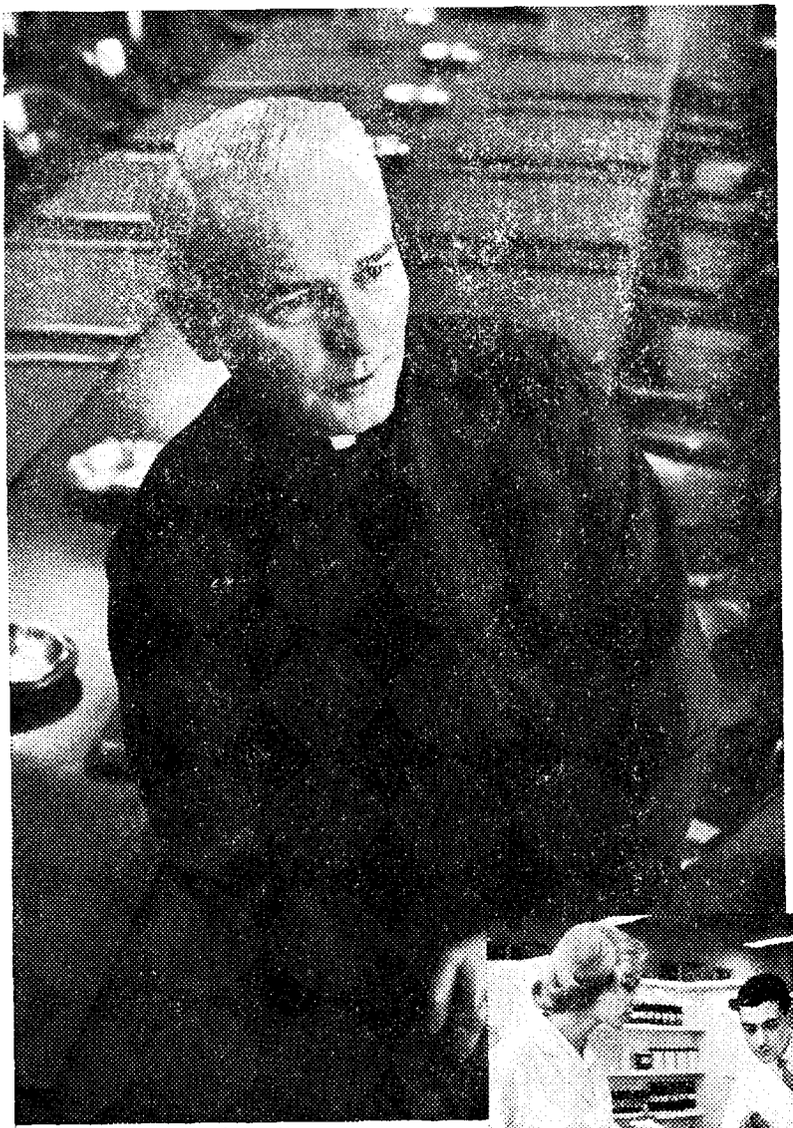

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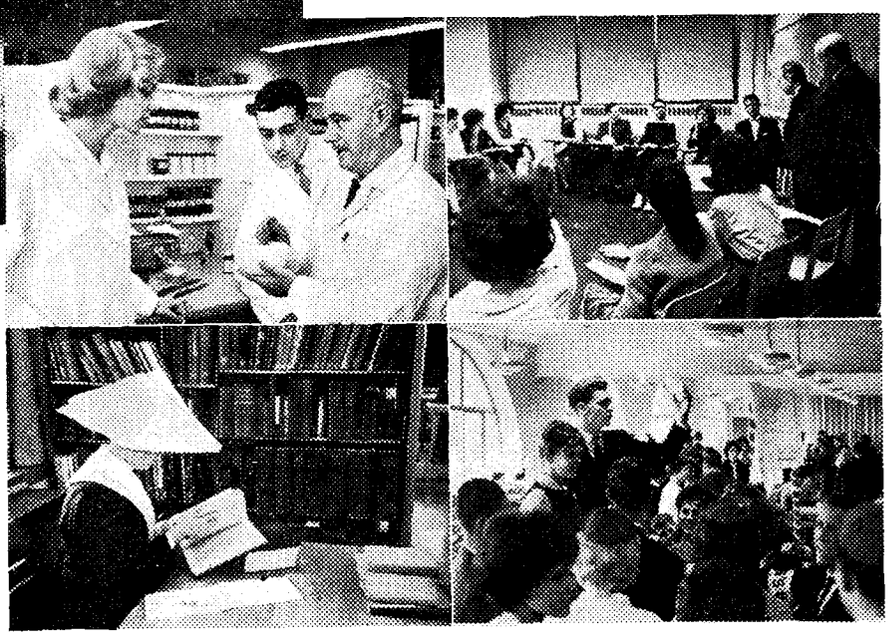

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